



80 Attend Retreat At Garaywa

Talent show time at the Retreat for Exceptional Persons at Camp Garaywa May 16 and 17 produced music with percussion instruments. Around 80 registered for the retreat, sponsored by Church Training department, Mississippi Baptist Convention Board, and directed by Evelyn George, consultant. Mickey Mouse hats portrayed the retreat theme, "The World of Disney."



Diana Chiles, puppet therapist, Mississippi Baptist Medical Center, Jackson, introduces one of her puppets to a group in the library on Saturday afternoon.



Tracy Thompson, 12, displays handcrafts created by the younger group.



Picture taking was part of the fun at the retreat.

Southern Baptist Aid Asked For Refugees

ATLANTA (BP) — As Cuban refugees continue to pour into the United States, Southern Baptist refugee resettlement coordinator Gene Tunnell has asked for church sponsors for several hundred.

More than 8,000 persons currently are awaiting resettlement through Church World Service, a volunteer re-

settlement organization the Baptist Home Mission Board cooperates with. Southern Baptists should be prepared to handle a significant number of those, Tunnell said.

Early press reports have tended to exaggerate the number of "single men" and "criminals" coming in. (Continued on page 5)

In Israel

Religious Freedom A Must, Allen Tells Committee

By Elizabeth F. Smith
TEL AVIV, Israel (BP) — Freedom of conscience is fundamental to a healthy religion and a healthy state, Southern Baptist leader Jimmy Allen told an Israeli parliamentary committee on his second trip to Israel to press for religious freedom there.

Reading from a prepared text and punctuating his major points with finger stabs in space, Allen stressed the need for the committee to guard the concept of "freedom of conscience to embrace a faith, practice a faith, reject a faith, and share a faith."

Allen, president of the Southern Baptist Radio and Television Commission, addressed the two-hour hearing May 19 on the draft of a basic law on the rights of man at the invitation of committee chairman David Glass. He planned to visit with Prime Minister Menachem Begin and reiterate some of his points the next day.

Glass introduced Allen as a "good and staunch friend of Israel, a personal friend of the president of the United States and my own friend." He said their friendship developed when Allen, then president of the Southern Baptist Convention, came to Israel in 1978 to discuss the anti-bribery law which Baptists and other Christian leaders feared would lead to restrictions of religious freedom in Israel. Glass later visited Allen in Texas and invited him to address the committee considering the human rights law.

Following Allen's first visit, Israeli minister of justice Shmuel Tamir made an official interpretation of the anti-bribery law which said it was not intended to limit religious freedom or prevent Christians from normal educational or philanthropic activities.

On this trip Allen said safeguards for religious freedom must be specifically stated and cited examples of articles from the United Nations Declaration

of Universal Human Rights of 1948, and from the International Covenant of Civil and Political Rights, 1966.

He said such statements safeguard the sharing of religious ideas and creation of a strong and vigorous religious response. "Yet they also protect the right of dissent so that the democratic processes are kept intact and the possibilities of religious bigotry are diminished," he said.

Also at the hearing were representatives of the United Christian Council in Israel, Robert Lindsey and Herbert Kerrigan, and a representative of the Israel Interfaith Committee, Zwi Werblowsky. Lindsey, a Southern Baptist Foreign Mission Board representative and pastor of West Jerusalem Baptist Church, is current chairman of the United Christian Council in Israel. Kerrigan is a professor. (Continued on page 5)

Bible Drill Participants Establish New Record

Participation of 1,170 boys and girls in Children and Youth Bible Drills establishes a new record for Mississippi, according to Kermit S. King, Director of the Mississippi Church Training department which annually promotes this activity to promote scripture memorization and the development of Bible skills.

The above figure is for participation in the State Finals, conducted in five locations throughout the state, April 28-May 3. It is not the final report of participation. The final report will in-

clude boys and girls who participated in church and associational drills but did not participate in the state drills.

During the 1979 drills the total of all participation was 955.

Of the number participating in the state drills, 714 were children and 456 were youth. The Children's Drill is planned for boys and girls in grades 1-3 or ages 9-11. The Youth Drill is designed for persons 12-14 years of age but many older youth participate each year.

At WMU Annual Meeting

BIRMINGHAM, Ala. — A missionary to Ghana, originally from Clarksdale, Miss., and his family, will be featured at the national annual meeting of Woman's Missionary Union, June 8-9 in St. Louis, Mo.

James R. Barron, his wife, Linda, and children, Stephen and Angela, will speak at the opening session on the role of "The Family in Life-Changing Commitments."

The meeting, which will be held at Kiel Auditorium, will begin at 3:30 p.m. on Sunday and will continue through Monday with morning, afternoon, and evening sessions.

In addition to the Monday meetings, there will also be an autograph fair where Catherine B. Allen, assistant to the executive director of WMU, will be on hand to autograph copies of her newly released book, "The New Lottie Moon Story." Two of Miss Moon's family's descendants, Mrs. William Barry Harmon of Richmond, Va., and Mrs. Robert C. Churchill of Crewe, Va., will also be presented.

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Congress To Determine Fate Of Mission Dollars

By Mary Knox

ATLANTA (BP) — If Congress doesn't act in time, \$2 million intended for world missions will find its way into Uncle Sam's pocketbook.

That's because congressmen have until the foreign income tax filing deadline of June 15 to amend the Foreign Earned Income Act of 1978, or else Foreign Mission Board personnel overseas will have to pay sharply increased income taxes.

In that event, the board has set aside \$1 million, which could be used for other matters, to help its missionaries withstand the burden of 1979 taxes, said Winston Crawley, board vice president for planning. Another \$1 million is being held in reserve to pay 1980 taxes when they come due next year.

But the board is placing its hopes on H.R. 1319. That bill has been passed by the Senate Finance Committee and must be approved by the entire Senate before going to the House of Representatives for final passage.

Section 201 of the bill amends the 1978 act, and restores a \$20,000 income tax exclusion for employees of charitable and religious organizations overseas which was abolished by the 1978 law, Crawley said.

Because the 1978 law did not go into effect until the following year, it is only now being felt by missionaries preparing to file their 1979 tax returns.

"Congress passed legislation (in 1978) ostensibly to close the so-called loophole of Americans working abroad, because previously we had granted more favorable tax treatment to Americans working overseas than we had to American citizens in the United States," said Sen. Herman Talmadge, D-Ga., to leaders from religious, charitable and relief organizations meeting in Atlanta.

"We overreacted," said Talmadge, one of the original sponsors of the

amendment. "and it's harmful to religious organizations and other groups whose funds must be provided by donations and charitable deductions."

It was suggested that persons who support the legislation contact ranking members of the House Ways and Means Committee and the Senate Finance Committee, to solicit their support for the bill.

Top Democrats of the Ways and Means Committee are Al Ullman, Ore.; Daniel Rostenkowski, Ill.; Charles A. Vanik, Ohio; James C. Corman, Calif.; Sam M. Gibbons, Fla.; and J. J. Pickle, Texas. Ranking Republicans on the committee are Barber B. Conable Jr., N.Y.; John J. Duncan, Tenn.; and William Archer, Texas. All the Republicans have indicated support for the bill.

Democrats on the Senate Finance Committee are Talmadge; Russell B. Long, La.; Abraham Riboff, Conn.; Harry F. Byrd Jr., Va.; Gaylord Nelson, Wis.; Mike Gravel, Alaska; Lloyd Bentsen, Texas; Spark Matsunaga, Hawaii; Daniel P. Moynihan, N.Y.; Max S. Baucus, Mont.; David Boren, Okla.; and Bill Bradley, N.J.

Republicans on the committee are Robert Dole, Kan.; Bob Packwood, Ore.; William V. Roth Jr., Del.; John C. Danforth, Mo.; John Chafee, R.I.; John Heinz III, Pa.; Malcolm Wallop, Wyo.; and David Durenberger, Minn.

Senators can be reached by writing to them in care of U.S. Senate, Washington, D.C. 20510, and representatives can be contacted by writing to them in care of U.S. House of Rep-

resentatives, Washington, D.C. 20515.

Morris indicated letters also should be sent to the White House, addressed directly to the president or to Robert Maddox, religious liaison for the president. "Urge the president to sign the bill directly when it arrives," he advised.

In the meantime, board missionaries are holding two tax returns each — one filled out to match either decision Congress could make.

"The board has set aside the money it's holding to help our missionaries with this problem," Crawley said. "But if Congress makes a favorable decision, that money will immediately be released and can be appropriated for mission needs elsewhere."

(Knox is on the HMB News Staff.)

Wrapup

Huge Conference For Women Preaches Order, Building

By Roy Jennings

MEMPHIS (BP) — More than 4,000 women from 18 states and Canada received detailed instructions at the three-day Mid-Continent Christian Women's Concerns Conference in Memphis on how to build their lives, homes, and bridges to others in their communities, nation and world.

A battery of nationally-known "religious architects" provided the instructions in general sessions, supplemented by 35 workshops on subjects ranging from biblical submission to staying slim.

The interdenominational conference, a project of Mrs. Adrian Rogers, wife of the pastor of Bellevue Baptist Church, Memphis, attracted women from Alaska to Florida, mostly young and Southern Baptist.

Originally limited to about 3,000, sponsors opened both auditoriums at Bellevue church and repeated all general sessions twice when demand for admittance became so great.

Mrs. Roland Maddox of Memphis, a co-director of the conference, said the cost of the event would run almost \$100,000 but a registration fee of \$20 per person should cover it.

Two Southern Baptists, Rogers, president of the Southern Baptist Convention, and Carolyn Weatherford, executive director of Woman's Missionary Union in Birmingham, opened and closed the conference.

Rogers kicked off the conference by challenging the women to build their homes and lives on the Word of God

and to reject the humanistic approach of trying to solve mankind's problems apart from God.

Touching on women's liberation, Rogers said he believed in the equality of the sexes, but added: "I'm of the opinion that a woman is infinitely superior to a man — at being a woman, and a man is infinitely superior to a woman — at being a man. We are equal, but thank God, we're not the same."

At the closing session, Miss Weatherford advised the women that the real test of their experience was what they did in service to others with what they had.

Southern Baptists have an unusual challenge in building bridges to the rest of the world through Bold Mission Thrust, a project to share the gospel

with all mankind by the year 2000, Miss Weatherford said.

The feminist movement took its lumps in general sessions and workshops.

Beverly LaHaye, wife of Tim LaHaye, founder of Family Life Seminars and pastor of Scott Memorial Baptist Church, San Diego, called on the women to praise the Lord that the Equal Rights Amendment hasn't passed.

"I want you to be encouraged," she said. "We're told to resist. We're told to put on the armor of God and resist the enemy."

In a workshop on biblical submission, Mrs. Jack Taylor of Fort Worth, Texas, characterized the feminist movement as a demonic attempt to

(Continued on page 5)

State Brotherhood Leads the Nation

The Mississippi Baptist Convention led all state conventions in Brotherhood enrollment gains during 1978-79 with a growth of 1,436.

The increase boosted Brotherhood enrollment to 23,521, according to the Research Services Department of the Baptist Sunday School Board.

Nationally, Brotherhood enrollment climbed by 6 percent to 469,315.

Other state conventions with enrol-

ment increases included Georgia, 1,262; Kentucky 969; Arizona, 763; Alabama, 525; Northern Plains, 239; South Carolina, 195; Northwest, 174; Tennessee, 171; New York, 152; West Virginia, 148; Pennsylvania-South Jersey, 137; New Mexico, 126; Missouri, 95; Colorado, 84; and Ohio, 70.

Directing Brotherhood work for Mississippi Baptists are Paul Harrell and Russell Griffin.

Singletons To Leave Soon For Dominica

Jonathan Singleton of Belzoni and his wife have been appointed as foreign missionaries. They will be leaving shortly for Dominica, where he will serve as a field evangelist.

Singleton received the master of divinity degree from Midwestern Seminary, Kansas City, Mo., in commencement exercises May 17.

By Anne McWilliams

Filip Suminto has discovered the secret of happiness.

"Jesus loves me! God has given me new life, and his gift is free!! The young Indonesian, 24, a student at Hinds Junior College, cannot have enough of telling the Good News; he speaks somewhere nearly every week.

"I can talk to God. I can call Him Father! And He has given me the assurance of eternal life. I do not have money to repay Him, but I can give myself, and I have promised God that

will tell the Good News everywhere I go!"

It was through the teaching of John Smith, Mississippi missionary to Indonesia, that Filip heard the Good News of salvation through Jesus Christ. A former Buddhist, of Chinese ancestry, he is the son of a merchant. He began by witnessing to his family, and 12 of them have accepted Christ. Through tapes and letters, he continues to witness to the others.

This summer he will be living at the home of his American sponsor, William Nutt, of Ridgecrest Baptist

Church, Jackson. Next fall he plans to transfer to Mississippi College, to continue his studies in electrical engineering.

His joy in being the recipient of God's love is being expressed in another way, that of painting pictures. He said, "God helps me to do anything I try to do. He teaches me." Another ability he uses, to repair radio and TV sets.

Filip Suminto began painting pictures only after he became a Christian. He gave the one shown here to the BSU Center at Hinds Junior College.

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Question Patterson's Authority

Seven Deny Charges of Liberalism

DALLAS (BP) — Seven persons called "liberal" by Paige Patterson, president of the Criswell Center for Biblical Studies, have denied the charges and refused to accept Patterson as the ultimate authority on "historical Baptist beliefs."

They also charged in an interview with Toby Druin of the Baptist Standard, Texas Baptist newspaper, that Patterson quotes them out of context, hasn't told the whole truth and is using the whole issue as a "power play" to take over the denomination.

The seven named by Patterson, in response to a Baptist Standard editorial urging him to be specific about charges of "liberalism," are E. Glenn Hinson, professor of church history, and Eric C. Rust, retired professor of Christian philosophy, both of Southern Baptist Theological Seminary, Louisville; G. Temp Sparkman, associate professor of religious education and church administration, Midwestern Seminary, Kansas City, Mo.; Fisher H. Humphreys, associate professor of theology at New Orleans Seminary; C. W. Christian, professor of religion at Baylor University, Waco, Texas; Frank E. Eakin, professor of religion at the University of Richmond; and George L. Balentine, pastor of First Baptist Church, Augusta, Ga.

Recently Patterson unveiled plans to ferret out "liberalism" by controlling election of SBC presidents and appointments to boards of trustees over the next 10 years. Subsequently, W. A. Criswell, pastor of First Baptist Church, Dallas, which sponsors the Criswell Center, announced that Patterson would withdraw from the leadership of the movement.

Criswell, also chancellor of the Criswell Center, praised Patterson for his commitment to the effort and his zeal for biblical inerrancy but said Patterson was using methods "of a different world" which Baptists traditionally disdain.

Citing the seven as "representative of the nature and extent of the problem," Patterson said individuals have a right to their beliefs but that Baptist mission money should not have to finance propagation of their beliefs.

Cited Excerpts

Patterson cited excerpts, mostly from books by several of the men, as demonstrative of his charges: Sparkman's *Being a Disciple*, published by Broadman in 1972; Christian's *Shaping Your Faith*, published by Word Books in 1973; Hinson's *Jesus Christ*, a Consortium Book, published in 1977; Humphreys' *The Death of Christ*, published by Broadman in 1978; Balentine's commentary on the Convention Uniform Series, Young Adult Sunday School Quarterly, July August, September 1979; Eakin's comments in the Fall 1977 Review and Expositor, published by Southern Seminary; and a lecture by Rust at a pastors' conference at the University of Richmond in 1959.

Sparkman, Patterson charged, was teaching "universalism," that a person is ultimately saved anyway, regardless of personal choice, in his book. He lifts two excerpts from pages 20 and 22, the first stating the Old Testament interpretations of God's "striking back" at man's sin was evidence of "how sin had obscured man's understanding of himself" and the second stating the "work of Jesus peels back the obscurity" so man can see himself as God sees him, as "very good."

Patterson also charged that other excerpts show Sparkman believes a person can sign statements of faith "he does not really believe"; that his goals for being a disciple are inadequate; and that his conclusions are the product of his instruction at Southern Seminary.

Sparkman said he had clarified any ambiguities in his writings to President Milton Ferguson and the seminary.

nature of doctrines. One statement is as follows: "But over the long haul, doctrine does and will continue to change. This means that a person might be able to stay in a church during a time when many of the expressed beliefs are contrary to what he believes."

Another states, "Then there is another point to be made. In your brief life you cannot be responsible for the whole theology of the church. If you can accept this kind of reasoning it will make it possible for you to repeat statements of faith with some clear conscience. It is not dishonesty that you do this kind of thing. It is an admission that at the doctrinal level we cannot have every statement or belief agree in every detail with what we believe."

Sparkman said the reference was never intended to mean statements of faith such as the 1963 SBC statement, that he was writing to young people in the late 1960s who were ready to write off every institution including the church.

"What I was trying to say to them was that they simply could not change everything all at once, that they had the option of getting out or saying, 'Look, the tradition has borne me all these years and I am not going to turn my back on it. At the same time I am going to try to change that part of it that I think no longer speaks to what the church really is or to what the faith really is.' I was trying to say history is showing us that things change but that we need to be patient and examine carefully what it is we are trying to do."

"If you are trying to read into it that I am alluding to the 1963 statement, I am sure you can find it, but it is not there explicitly. I have subscribed to the (1963) statement and what I mean by that is that I see it as the description of where my theological family is and that I live comfortably within it—live and work within it."

"I am really trying to get at the nature of change and tradition. History shows our statements of faith change. The 1963 statement is different from the 1925 statement and it is different from the 1820 New Hampshire Confession.

"I am not, have not, do not, will not, could not advocate that a person say he believes something that he does not believe. That is lying and that is not what I am suggesting here, and not what I have done in saying I subscribe to the statement on Baptist Faith and Message."

Sparkman's "major goals a person might set for himself in the world" and listed by Patterson, included working for peace, distributing the wealth of the world, assuring civil liberties to all, a healthy balance in the use of the environment and moral climate that matches man's dignity.

The key phrase, Sparkman said in response to Patterson's questioning them, is "in our world."

"I am not talking about the total mission of the church or the total life of the disciple," he said. "This is the goal for our ministry 'out there.' If I were to say the 'total' goals I would have terms like salvation of the world, redemption, the whole work of the church."

Declined Comment

He declined comment on Patterson's observation that Sparkman's conclusions were the product of his Southern Seminary education.

In his comments on C. W. Christian,

Patterson lifted excerpts from Shaping Your Faith, including comments on the book of Genesis and Charles Darwin, the exponent of the theory of evolution.

The quotations include: "The disparity between Genesis and Darwin, if it comes down to it, has really been decided for all of us in Darwin's favor" (p. 67).

"And one cannot begin to under-

I affirm that in matters of faith it is the ultimate source of truth."

About the excerpt concerning being "bound by the Bible," Christian said it comes from a long discussion in which it is stated "we are bound by the Bible, but the point I am making in this instance is that within the church, historical Christianity, there are at least three different sources to which we turn and none works exclusively of the others. That is the point of saying, 'Are we bound by the Bible, no.' We go to the Bible but we also interpret the Bible in light of our tradition, and that is what Paige Patterson claims he is doing. He is saying if you are going to be a Baptist, you have to stand within the Baptist tradition and your interpretation has to be a Baptist interpretation."

"I am saying that the way Christ confronts us through the Bible, through the life of the church and through the individual's personal experience of grace, these work together in continuing tension to strengthen and reinforce and even to correct one another, so that if I find myself interpreting the Bible to say something that is not consistent with biblical tradition and my faith I suspect I have read it wrongly."

Christian said his approach to the Scripture was a "dynamic" doctrine that did not depend on scientific infallibility and that is as much a part of Baptist tradition as any more rigid "biblicist" doctrine.

"The rigid biblicist doctrine is much more Presbyterian Fundamentalism than it is Baptist," he contended.

Four Excerpts

Patterson lifted four excerpts on the Gospels from Hinson's book, Jesus Christ. In the first, Hinson writes that all of the sources had biases and gave their own slanted, not always factual viewpoints, which "takes away... the dogmatic certainty" with which historians operated.

The second, dealing with healing miracles, states some modern scholars ascribe them to primitive mythology and Christian embellishment, which, Hinson states, "undoubtedly occurred." He adds that the primitive world view and science of Jesus' day would have given a "different cast" to such things as would be given today.

The third states the conclusion Jesus expected His return and the consummation within His own lifetime and says His "error" was due to "prophetic foreshortening. So urgent was His sense of mission, it seemed as if God had to consummate His Kingdom immediately."

In the fourth, Hinson wrote, "The meaning of the Last Supper has been debated by scholars, and Jesus may not have commanded its repetition as suggested by Paul" (I Corinthians 11:24).

Without a longer time to elaborate, Hinson said, he would not comment specifically on each of the excerpts, but he said the historical critical method of biblical interpretation is "necessary in order to understand it, to make it relevant, to really make it come home with force as God's word to people of our time."

He said he had discussed the matter with Patterson for about two hours during the Heart of America Bible Conference at the seminary in November and that they had agreed to disagree—"that he (Patterson) would be an inerrantist... and that I would not."

Most important, however, Hinson said, is that he is "not prepared to let Paige Patterson define what our 'historic Baptist position' is."

Patterson, he said, is a part of a group he labeled the "rabid right" which supports prayer amendment legislation "that stands smack in the face of our historic Baptist position... so I am not prepared to give him the definitive role as interpreter of what is

Hebrews did, that sins can be washed away only by the blood of sacrifices. Perhaps it is not possible to presuppose this unless one offers animal sacrifices as an ordinary part of his life."

The second, from page 55: "I believe it is unwise to seek for a 'necessity' for the cross. It is quite possible to affirm and clarify the importance of the cross without speaking of it as necessary."

And the third, from page 61: "Men today do not ordinarily hold this view of God as simply willing right and wrong, and so they cannot believe that vicarious punishment is either meaningful or moral. No illustration can be given, as far as I can tell, which makes vicarious punishment morally creditable to men today. The stories of one soldier punished for another, a child punished for his friend, may be morally praiseworthy from the point of view of the substitute, but they never are acceptable from the point of view of the punisher. It always seems morally outrageous that any judge would require a substitute. However noble the substitute's act might be the judge's act seems despicable."

In lifting these excerpts from his book, Humphreys said, "Paige Patterson is deceiving Southern Baptists. He has not told the truth, the whole truth and nothing but the truth."

The quotations are accurate, Humphreys said, but are lifted out of context so that they falsify his intended meanings. "He gave the letter of my words, but not the spirit of my book," he said. "He implied that my book is an attack on atonement when in fact it is a defense and an exposition of Christ's atoning work."

Humphreys suggested Patterson turn his attack on the writer from "one of our Baptist schools" who wrote recently, among other things, that Jesus taught "marriage was not a celestial contract"; that "Jesus is quoting Exodus 3:6, a passage written down by some human authors"; that "there are degrees of worth in the Bible... obviously John is more crucial than Ecclesiastes"; and "They must cease with the pious, but nauseous platitudes about bowing only to the authority of Jesus."

But Humphreys said Patterson would find it difficult to attack that writer because Patterson is the writer

of the sentences quoted.

"These words are exact quotations from his recent tract, *The Issue Is Truth*," Humphreys said. "By selecting isolated sentences and presenting them as suspicious, I have completely distorted Dr. Patterson's intended meaning. And that is what he has done to my book."

The things Humphreys "clearly and emphatically affirmed" in his book, but which he charged Patterson failed to mention, were that "Jesus was God come into our world; Jesus died for our sins and rose again from the dead on the third day; salvation is available only through Jesus; Jesus' death was an objective and final saving act of God; all the New Testament interpretations of Jesus' sacrifice were true; and God in Christ voluntarily accepted the sufferings of the cross as His way of forgiving men of their sins."

Welcome Discussion

"I would welcome a fair-minded discussion of what I have written but I deplore Dr. Patterson's innuendoes," Humphreys said. "What I have written is true to the Bible and consistent with the Baptist Faith and Message statement as I told Dr. Patterson over a year ago."

"I have tried as best I can to speak the truth in love about Christ's sacrifice. Dr. Patterson is trying to deceive Southern Baptists about my book and he ought to be ashamed of himself."

In his commentary on the Convention Uniform Lesson Series last fall, Balentine, pastor of First Church, Augusta, observed "portions of the hymn" recorded in Exodus 15 may have been written at a later time. "Its verses or lines may have grown with the years," he wrote. "For instance, while the hymn was given soon after the crossing of the Red Sea, verses 13-16 recount how God protected Israel during the days of her sojourn in the wilderness."

In another excerpt, Balentine writes that "Daniel, however, may be an assumed name, although there are some who think that Daniel was the actual author." Patterson says that Balentine is suggesting "that Daniel did not write the book of Daniel."

Balentine, pastor for the last five years of the church where the SBC was organized, said he had re-read the les-

son material "and I still stand by what I said."

"I don't see where what I said is in any way a violation of the historic Baptist position and I don't think Mr. Patterson has cornered on what that position is."

"I emphasize the fact that there are other viewpoints," he noted. "There are those who hold Daniel was the author and others who feel it was about but not by Daniel. I tried to bend over backwards to be fair."

Patterson quoted two excerpts from Eakin's essay in the Fall 1977 Review and Expositor, a scholarly journal published by Southern Seminary. The first deals with the plagues on the Egyptians before the children of Israel were allowed to leave Egypt. Eakin suggests there may be confusion in the number of plagues, that there is possible duplication in their listing, and he states, "One can be assured that the present ten-plague literary construction found in the text is an artificial one."

The second excerpt deals with the crossing of the Red Sea by the Israelites. Eakin says that juxtaposing Scripture sources regarding the event produces a "probable event" of the crossing of a reedy, shallow body of water. A strong east wind blew back the water, allowing the Hebrews to cross on foot, but the heavy chariots of the Egyptians bogged down, and some died, he wrote.

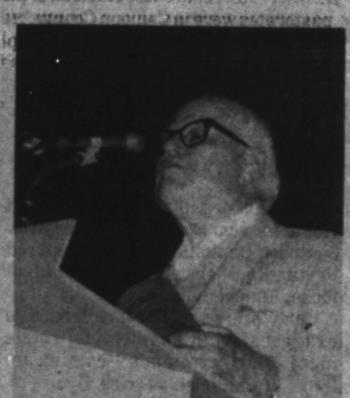
Eakin would comment only to say that the excerpts should be read in context and that he would not further dignify Patterson's action with a response. "As far as I am concerned he (Patterson) is lifting himself up as judge of historic Baptist theology, and I am not sure of what that is and who is judge of that."

And Rust, singled out for a 1959 lecture at the University of Richmond pastors' conference in which he suggested the stories of Noah's Ark and the Garden of Eden were parables, said he preferred not to comment.

"I object to the whole wretched business," he said. "I think it's just a masterpiece of political ploy. All I can say is I am frankly against any attempt on the part of one very narrow faction to take power in a great convention like ours."



W. E. Holcomb of Jackson has taught Sunday School for more than 50 years. He spoke of his memories of Arthur Flake. Holcomb's brother was T. L. Holcomb, who once was executive secretary of the Southern Baptist Sunday School Board.



W. A. Breedlove of Tupelo has taught Sunday School for more than 55 years. Ken Chafin of Houston, Texas, was the keynote speaker for the Raikes and Flake commemoration.



Flake Meets Raikes At Pageant In 200th Birthday Celebration

The 200th birthday of the Sunday School was celebrated May 22 in Jackson, Miss., with a special program.

dren and adults," week by week in Sunday Schools.

The program, led by Bryant Cum-

ttaught Sunday School for over 50 years, knew Arthur Flake. He told of Flake being told that a person could

"History Is Not Dull," Tonks Tells Workshop

By Tim Nicholas

"History is not dull," said Ron Tonks at a recent church history workshop in Mississippi. "Unfortunately, a lot of it has been."

Tonks, on the staff of the Southern Baptist Historical Commission was at First Baptist Church in Hattiesburg along with Lynn May and Charles Dewees, also of the commission, leading a series of workshops designed to equip church historians to effectively chronicle their churches' current and past events.

Long before anyone thinks of writing a history of a church, several things need to be done. The records of the church need to be preserved. This means, according to the Commission staffers, keeping complete sets of church bulletins, church minutes, newsletters, copies of letters, special publications for such events as homecomings and dedications, having someone take photographs of major events, and handwritten accounts of controversies and events.

"Please, don't burn mortgages," said Lynn May, director of the Historical Commission. "Keep the original, he said, and burn a photocopy. One important history gathering device is the tape recorder — used to collect oral history. "This can help bring color to the written history," said May.

A Baptist Treasure Hunt can help the judicious historian find these items from the past, searching in the church closets, attic, and having members search their homes for documents.

Once the documents are found, they need to be preserved and organized. Making accession cards helps in the organizational process, explaining on the card what the item is, and why it was kept. Published works can be placed into the church library. And primary records such as minutes, correspondence, need to be organized by groups, chronologically, with complete files being bound. These records



Charles Dewees leads a session of a church history workshop.

should be kept under controlled access and microfilmed, if possible.

For further generations, materials should be mounted or typed on acid-free paper and placed in acid-free containers. The acid in standard paper is what generally destroys paper, said the historians.

Other imperatives are no scotch tape, which "turns yellow and turns loose," no rubber bands or paper clips which may rust, no rubber cement. Rather than using paste, the historians suggested placing photos and records in plastic sleeves in ring binders.

After a working bibliography has been established, it can be time for the writing of the history. First, a working outline should be made. Suggested directions for a history to take include building it around the pastors, writing chronologically, and building it around the ministries of the church.

Charles Dewees, in answer to a question about laying out the negative things about a church, suggested that writers "try to be as objective as possible in delineating what really happened."

He said "We have a redemptive pur-

pose in mind... It is not necessary to mention every name and categorize them in different camps." Dewees suggested simply outlining the issue and presenting the sides to it and explaining where the church is today as a result.

The historians said that sources for the history need to be approached with integrity and openness. The church history writer needs to apply an interpretation to the events of history, to explain why things happened the way they did and what are the results. "Try to weave a text that has some feeling in it," said Dewees.

He noted that the church historian can "exercise a prophetic function for the congregation," in interpreting the situations of today as results of history.

Other sessions of the workshop were held at First Church, Tupelo; First Church, Greenville; and Alta Woods Church, Jackson. The Hattiesburg meeting was held on May 8, the 135th anniversary of the founding of the Southern Baptist Convention in Augusta, Ga.

McGregor Resigns Commission Post

Kermit D. McGregor, pastor of Morrison Heights Baptist Church, Clinton, has resigned his position as chairman of the Education Commission of the Mississippi Baptist Convention and his membership on the commission.

His resignation was announced in a letter to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

On Feb. 3 McGregor suffered a mild heart attack, on April 2 he had heart catheterization, and on April 4 he underwent "by-pass" surgery. The surgery was apparently very successful, McGregor said.

He indicated that while he is rapidly regaining his full strength, he felt that he should resign his outside activities and give his full attention to his preaching and pastoral duties at the church.

Thursday, May 29, 1980

BAPTIST RECORD PAGE 3

Family Enrichment Week Will Be July 1-5



McIntire

Hubbell

Children's conference leaders and supervisors include Mrs. Macklyn Hubbell, teacher and homemaker, New Orleans; Mrs. Dick Brogan, kindergarten and child care specialist, Clinton; Mrs. Paul Jacobs, religious education specialist, Clinton; Mrs. Charles Pace, kindergarten and day care specialist, Clinton; and Mrs. Wayne Kirk, children's worker and homemaker, Yazoo City.

Music will be under the direction of Don McGregor, editor of The Baptist Record, and Mrs. Dot Pray, music keyboard specialist, Church Music department. George Lee, Columbia, director of missions of Lawrence-Marion-Walthall Baptist Association, will serve as co-director of the conference with Hensley.

In making the announcement about completed plans, Hensley urged families to register soon to avoid disappointment, citing the Singles Weekend Retreat of last week as an example when more than fifty persons who waited had their checks returned because the registration was full.

Because of the timing of this year's event, families may stay over an extra day for the modest cost of their room. However, meals will not be available at the assembly after the Saturday noon meal.

To register, send \$15.00 per person (applied to total cost) to Gulfshore Baptist Assembly, Pass Christian, Miss. 39051. Please give names and ages of the children. The rates, which include linens and meals, are as follows: 2 adults per room, \$19.25 per person per day; 3 or more to room, \$17.75 per person per day; children ages 2 through 11, one-half the adult rate; children under 2 years old, 50-cent per day.

Opening Day Approaches For RA Camp

The Opening day of Royal Ambassador Summer Camp is just two weeks away. Eight one-week camps are planned for this summer.

A well trained and dedicated staff of college and high school students have been enlisted for the summer. In addition, each week a missionary and two volunteer counselors will join the staff.

The permanent and volunteer counselors play a vital role in life of each camper. The counselor leads his boys in participation of all activities. Each activity is conducted under the supervision of a trained instructor. Through



the missionary time, boys become personally acquainted with home and foreign missionaries.

Registration for summer camp, may be made through the Brotherhood Department, P. O. Box 530, Jackson, Miss. 39205. Counselors and pastors are reminded to register early for many weeks are near capacity.

DeSoto Men Will Work In New Jersey

The group of 17 men from DeSoto County will be leaving Memphis airport June 7 and return June 14. They will be working with the Hope Baptist Church, Flanders, New Jersey working on the building, assisting in a revival and survey.

These men plan to go: Eudora: D. F. Wilson, Jimmy Swindoll, Larry Weathers, Buddy Hinson; Carriage Hills: Elton Nelson, David Taylor; Colonial Hills: Richard Weddle, Hernando: Ervin Brown; New Prospect: Mike Boyd, Mike Spillers, Rufus Bailey, Ralph Swindoll; Meadow Brook: Bobby Joe McClarty; Mt. Zion, DeSoto: Shelly Adams, Tyro: Aaron Lewis; Mt. Zion, Tate: Reed Pope; Frazier; John Cunningham. (Those men from outside DeSoto Assn. are paying the full plane fare for themselves... the others are being paid out of the Associational Mission Fund.)

Cullen Davis Professes Faith

EULESS, Texas (BP) — Cullen Davis, the Fort Worth multimillionaire acquitted of murdering his 12-year-old stepdaughter in 1977, walked down the aisle of First Baptist Church in Euless, May 4, and publicly professed his faith in Christ.

His wife, Karen, joined him at the front of the church rededicating her life to the Christian faith. She had made a Christian commitment at age seven.

James Draper, pastor of First Baptist Church, said evangelist James Robison, a member of the congregation, was instrumental in Davis' decision. "He provided the motivation I needed," Davis said.

Robison talked with Davis in Davis' office in March. Three weeks later, after dinner in the Davis home, Davis told Robison he was ready to turn his life over to the Lord and become a Christian.

"This was a meaningful decision in both of our lives and I fully expect that there will be some changes in our lives as a result of this," Davis said. "I didn't expect to receive so much publicity from making my public commitment but I hope it will influence others and have a positive effect."

Davis reported that he and his wife have not decided if they will join the church in Euless. "We both belong to other churches and are in the process of deciding where to place our membership," he said.

There is nothing more difficult to direct than a man on whom fortune smiles. — Lucius Luellus

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BR2

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

More than school prayers . . .

The issue is constitutional government

Probably one of the most misunderstood and most abused decisions of the U.S. Supreme Court in history is the one regarding prayer in public schools.

The Supreme Court decision was that neither the state nor the nation nor the school principal nor the trustees nor anyone else could tell school children that they had to pray, who they were to pray to, and how they were to go about it.

The decision did not rule out praying on the school grounds. It did not even rule out gathering in groups to pray during school hours. The court simply said that prayer could not be structured into the activities as an official function directed by the authorities.

This can be only right. We do not believe that even in church services someone can tell us that we have to pray.

On the other hand, we fiercely insist that a person must be allowed to pray when he feels he should, regardless of where he is. This would apply to schools. The court has agreed. As long as there is no official coercion, school children can pray.

Inerrancy issue . . .

The charges and the refutations

The Baptist Record is not particularly happy about running the lengthy material that is on Page 2. We felt we had no choice.

The piece in question is a list of the charges made by Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and the refutation of the charges by those being charged. We had hoped that with the announcement by W. A. Criswell, pastor of First Baptist Church, Dallas, that Patterson would withdraw from active participation in a group seeking to control the presidency of the Southern Baptist Convention for the next 10 years, the issue focusing on biblical inerrancy would wither away.

Three factors led us to believe that this long piece must be published. First, most of the Baptist state papers have been calling on Patterson to

Judiciary Committee for more than a year. The measure has passed the Senate and, according to news reports, has the support of Mississippi's two senators. In an effort to jar the bill out of the House committee, a discharge petition has been initiated. So far, at last published accounts, it had been signed by 138 representatives, including, according to news reports, the five from Mississippi.

The Clarion-Ledger, Jackson daily newspaper, has published an item declaring that the 1962 U. S. Supreme Court decision outlawed voluntary prayer in the public schools. It did not

The discharge petition requires 218 signatures. The indication in Washington is that they will be obtained. If the bill passes the House and the President signs it, then the court will have to decide whether or not the Congress can take away from the court the ability to rule on the constitutionality of an issue. If it decides that

Congress has that right according to the Constitution, then the Constitution will have been reduced to a meaningless document; and anything that can get past Congress and be signed by the

President will become the law of the land. The only voice of the people that would be heard would be to change congressmen.

As it stands now, the Constitution is the instrument protecting the people. Would the President sign such a bill? With such an emotion-packed issue as prayer at stake and during an election year, the feeling in Washington is that he very well could.

Maybe we want all school children to be forced to pray or to be forced to listen to prayers. We are coming close to that condition. And as long as it is going on in most of Mississippi, most of us could be well satisfied with the prayers that would be uttered. We must remember, however, that this is a nation-wide condition under consideration. In many areas of the nation where Baptists would be going to public school those prayers could well be Catholic or Mormon or Moonie or who knows what.

There is more than prayer at stake in this issue, however. It is whether we will be protected by a Constitution or be ruled by the majority vote of Congress.



"I WANT YOU TO KNOW THERE'S
NOTHING PERSONAL ABOUT THIS."

Faces And Places

By Anne Washburn McWilliams

Maude Womack Retires

Maude Womack has been working in the Baptist Building a long time—24 years. In fact, she started to work for the *Baptist Record* August 27, 1953, two months after I did, and worked with Mr. Lane in the mailing department until December of 1959. Then after she stayed home three years, she returned to work for the Convention Board, for the Sunday School department, in 1963. I really can't imagine the place without her. She's a cut-up and a tease and always lots of fun at parties. Nevertheless, she says she's retiring May 30.

Her husband, Roy, retired last year from his job with the State Tax Commission, so she's taking an early retirement in order to be home with him more. They expect to travel a good bit, she says—especially to South Carolina, where their two-year-old great-grandson, Jacob, lives. Maude and Roy have one daughter, Frances (Mrs. Basil Blackwell), who has two children, Wendy, 23, and Buddy, 21. Wendy (Mrs. Mike Crowder) is the mother of Jacob.

Also Maude says she will spend more time with her hobby, sewing. She must be a good cook, for she always brings delicious items to our covered dish luncheons. Her nut-encrusted cheese balls at Christmas are marvelous.

She may take on more church jobs, since she will have more time for them. A charter member of Alta Woods Church, Jackson, she has been a member there since the church was organized in 1947. She has taught Sunday School for over 25 years, young people and adults. A talented musician, she was church pianist for 20 years.

She has sung in a church choir since she was 15. Many times I have enjoyed hearing her sing solos at chapel, at weddings, or for other special occasions. Her rendition of "The Lord's Prayer," illustrated with sign language, is my favorite.

Maude was named for her mother. One of four children, two sons and two daughters, of Dennis Wilson and Maude Kelly Wilson, she was born at Beauregard in Copiah County. Her family moved to Jackson when she was five.

At the age of nine she made a profession of faith in Christ and was baptized by Scotchie McCall, then pastor of the Griffith Memorial Church, Jackson, and later executive secretary, Mississippi Baptist Convention Board.

She was graduated from Central High School, Jackson (now temporary headquarters of the state legislature) and returned there later to take secretarial courses.

"I had worked part time occasionally, but the *Baptist Record* job beginning in 1953 was my first full-time job away from home," she recalls. "Daphne Pridgen, then bookkeeper for the Convention Board, told me about the position being available, so I decided to apply for it."

When she started to work for the Sunday School department, in the old



For Maude Womack, the Church Training department ordered that a cake be baked in the shape of a typewriter.

Baptist Building at Mississippi and Congress, she was working in a crowded office suite. She laughingly describes those days, "Visitors had to stand in the door and ask questions, because there was no room for them to come inside. All of us in the department would sit at our desks and talk to each other, because there wasn't room to walk from one desk to another!"

She said, "What I have liked best about working at the Baptist Building has been the fellowship with other Christians, the sharing of our sorrows as well as our joys."

Maude is secretary to Bryant Cummings, director, and Judd Allen, consultant, in the Sunday School department. Cummings said, "In all the years that I have worked with her, Maude has been totally committed to the work of the Sunday School department—not just in her office work, but to the entire state, to Sunday Schools and individuals over the state. She has talked with people in person and on the phone, when I was out of the office, and was always able to provide them with information and suggestions concerning their Sunday School work. She is extremely loyal to the Bible teaching program in every respect."

The Sunday School department gave a party in her honor and presented to her a gift. The Baptist Building employees are invited to another party honoring her Friday, May 30, at 12:30.

Letters To The Editor

Baptists now must ask you, "What is a conservative, or an ULTRA-conservative?" Just as one who disagrees with Paige Patterson was labeled a "liberal," is a "conservative" merely someone who disagrees with you?

Furthermore, let me state that I think the liberal vs. conservative battle is really not at issue. There are few Southern Baptists who do not believe in the historical and theological infallibility of the Bible. Few would ever question the Virgin Birth, or even the Genesis account of creation. Please stop tearing up the convention over a dead issue!

The real problem is our practice, or lack of practice, of the truths and principles of God's Word. The Bible is more than a historical account of God's acts in the life of His creation. It is more than a defense against Gnosticism, Zoroastrianism and other issues of the time of its writing. It is as much a guide to life in the 20th Century as it was in the First. But we often treat it as a theological thesis rather than a guide to daily living.

Let's stop "playing church" and giving lip-service to our highly heralded "Bold Mission Thrust," and get serious about God's Word, its effect on our lives, and the indwelling power of the Holy Spirit. Then, and only then, will "Bold Mission" cease to be a denominational buzzword and become an indi-

cator, though few are members of that group. I did not want to use "inerrantist," for I feel I am an inerrantist, according to my definition at least.

My fervent hope is that the issue is dead or will die shortly. I feel we had a chance to let it die with the announcement that Paige Patterson would be withdrawing as a leader of the "ultra" conservatives. I am afraid we may have missed that chance. I hope not.

Editor

When President Carter challenged the White House Conference on Families "to see what we can do, not simply as a government, but as a nation, to strengthen American families," he indicated that he wanted to know from thousands of Americans what makes a family strong. When the SILENT MAJORITY spoke, no one wanted to listen and they have been called everything, including, in the words of Jim Guy Tucker, "far rights and some who fall outside far right that have a streak of anti-Semitism, racism, and anti-poor running through them." These are just a few of the names that have been attached to the Americans who cared enough to speak out and to attend the area conferences in response to the president's challenge.

I just finished reading your editorial, "Convention Will Find the Right Course." I am not trying to impress you in any degree. I wanted to say I think it was a tremendous article. God surely knew what He was doing when He called you into the writing ministry. Your command of words is refreshing to read.

I know you are like a preacher in that too many folks do not take the time to encourage or thank you for doing a

Conference On Families

Editor:

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Like A Preacher

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Huge Conference for Women Preaches Order, Building

(Continued from page 1)
make men and women alike.

"As I listen to feminist leaders speak, I wonder which man in their life they are angry with and why they are taking the anger out on God."

"It (biblical submission) is not being a doormat or admitting inferiority and it is not being in slavery. Nor is it getting your husband to do what you want him to do by manipulation," Miss Taylor said. "For a woman, biblical submission is to discover and yield to her position in God's divine order." She referred women to 1 Corinthians 11:3 for the proper order.

Television was accused of eroding the American family.

Mrs. Billie Barrows, wife of Cliff Barrows, member of the Billy Graham evangelism team, called television a wonderful invention, "but it's just about to damn the American family."

"Those soap operas that are making women discontented in their roles, they're immoral. Women, I pray God will convict you if you cannot put the test of Philippians 4:8 on that TV. 'Whatsoever things are true, whatsoever things are honest, whatsoever things are pure... think on these things.'

Mrs. Norma Gabler of Longview,

Tex., called the material in children's textbooks one of the most dangerous encroachments on the family.

A nationally known proponent of parental textbook screening, Mrs. Gabler cited examples of school curriculum which she feels are immoral and contradictory to religious convictions, including sex education courses which she feels are being taught in schools without a proper moral context.

Other speakers struck notes for prayer and personal witnessing.

Mrs. Vonette Bright of San Bernardino, Calif., wife of Bill Bright, president of Campus Crusade for Christ, Inc., said prayer represents one of the greatest ways women can use their influence today.

Mrs. Millie Dienert of Washington, D.C., an international consultant to Christian Women's Clubs, reminded the women that God wants them to spend their time witnessing (furnishing proof and evidence of Jesus) not erecting bigger buildings.

Many of the women wept openly as several speakers shared how their faith helped during personal tragedies.

Mrs. Elisabeth Elliot, author and evangelical spokeswoman for the role

of women, told of the death of two husbands, one a missionary to Ecuador then outlined how the women could discover discipleship.

"Trust God for who he is, not what he does. Give up your right to yourself," she said.

After explanation by Mrs. Rogers, the conference co-director, the women used applause to signal their agreement to send a telegram to the New York state legislature supporting a bill limiting deceptive solicitation, particularly the practices of some "religious" groups using deception to get members.

(Jennings is Brotherhood Commission News director.)

Chicago (EP) — Additional income taxes have been levied against a Chicago clergyman because of the low rents he charged poor tenants of the two-flat building and adjacent cottage he owns. The Rev. James E. Ficek, who charges \$70 a month rent to an elderly man and an elderly woman for the units they occupy, said the Internal Revenue Service told him he would have to charge them at least \$120 a month. Meanwhile, the IRS is seeking an extra \$400 in taxes from him for 1978.

Just For The Record . . .



ROME CHURCH, SUNFLOWER COUNTY, honored its deacons on April 20. Announcements had been made concerning Mystery Day, when a covered dish luncheon would be served at the church. The mystery was solved at morning worship when deacons were asked to come forward to receive red carnations and certificates of recognition. Left to right, the deacons are CHARLES WALDRUP, J. D. THOMAS, L. B. WARD, G. V. NEEL, CHARLIE McATEE, F. E. CANODE, RUDOLPH SMITH, AGNEW SAFLEY, and (not pictured) H. L. WOOD. F. K. Horton, pastor emeritus, Oakhurst, Clarksdale; spoke on the subject, "I Need Jesus." A committee (Betty Davis, Anita Waldrup, and Janice Safley) helped the pastor, Danny Stephens, plan the special service.



Pace Church honored senior members with plaques May 4, specifying special service to the church and community.

O. M. Souter received a plaque stating that he has been a member of the Pace Church for 65 years. W. S. "Bud" Redden received a plaque stating that he is the oldest living deacon of the church. Mrs. Virginia Dudley Henry received a plaque stating that her personal witness and testimony in the church, community, and school system has been responsible for leading many young people to know the Lord. Mrs. R. C. Taylor received an orchid from the church in honor of her almost 30-year relationship with the church. Many of the people who serve the church are her children or relatives.

Richard Cole, accompanied by Mrs. Richard Cole, sang a solo about a daily walk with God. Jimmy Brelan, BSU director at Delta State University, brought the message.

A covered-dish luncheon was held in the Fellowship Hall. W. A. Sullivan is pastor.



Pearl Valley Will Dedicate Building

Pearl Valley Baptist Church, Copiah County, will dedicate its new church building on Sunday, June 1. The dedication service will begin at 1:30 p.m. The morning service will begin at 11 a.m. and will be followed with dinner on the grounds. Martin L. Douglas will be in charge of all services. Mrs. H. Eugene Guess, church clerk, states that all present and former members, former pastors and their families, and other friends of the church are invited. Pearl Valley Church was established in 1906.

DOUGLAS CO. JOURNALIST MR. JEFF TUTTLE

Bible Book Series

Final Preparations

By J. Roy McComb,
Pastor, First, Columbia
Numbers 26:1-36:13

Israel is encamped across the Jordan, anticipating movement across the river toward Jericho into the Promised Land.

I. PREPARING FOR A NEW LIFE

1. A SECOND CENSUS (Numbers 26:1-45) This is the second time Israel has counted its people. The fundamental purpose of this appears to be an identification of the people of God, to certify that those about to cross the river Jordan into the Promised Land were, indeed, the people of God. It was necessary that all of the children of Israel be clear as to their own identity and relationship to God. No person should anticipate a new life apart from an awareness of his or her relationship to Almighty God.

2. CLAIMING AN INHERITANCE

(Numbers 27:1-11) These verses record the request of the daughters of Zelophehad, a man who died in his own sins in the wilderness, but who was not a part of the rebellion against the Lord. These daughters came to request their part in the inheritance of the Promised Land.

Moses was moved by the rightfulness of their request. He, therefore, allotted them a share of the Promised Land. No one was to be cut off from the Promised Land by the sins of another.

3. JOSHUA SUCCEEDS MOSES

(Numbers 27:12-23) Moses had been denied the right to enter the Promised Land, so Joshua was chosen to succeed Moses. Moses was wise in giving Joshua a share of the responsibility in the interim period. Therefore, when it came time for Moses to make his departure and Joshua to assume full responsibility it would not be such a jolt to the people.

4. OFFERINGS FOR SPECIAL DAYS

(Numbers 28:1-19:40) These two chapters constitute a calendar of the annual sacrifices and special day celebrations. A parallel to these mentioned offerings appears in passages such as Exodus 12 and Leviticus 23. The following offerings are mentioned:

- a. The daily offering (28:3-8)
- b. The Sabbath offering (28:9-10)
- c. The new moon offering (28:11-15)
- d. The feast of unleavened bread (28:16-23)
- e. The feast of weeks (28:26-31)
- f. The seventh month or new year

(29:1-6)

- g. The day of atonement (29:7-11)
- h. The feast of tabernacles (29:12-38)

These offerings are designed to remind Israel regularly of the greatness and the goodness of Jehovah God. One could add that many things a Christian does today are designed to put the Christians in remembrance of Jesus Christ.

5. VOWS

(Numbers 30:1-16) Making a vow or pledge to God was of significance to Israel. A vow could not be handled lightly nor retracted arbitrarily. When one made a promise to God he was expected to keep it. The exception was in the case of women. No woman could make a vow that would be contrary to the wishes of her husband or her father. One restriction on the male's right did emerge. He could nullify the vow on the day of first hearing about it but if he did not nullify it then he could not rescind it later. This new life involves keeping one's promises and pledges to God.

6. WAGING A HOLY WAR

(Numbers 31:1-54) To characterize war as a holy war certainly runs counter to much of contemporary understanding of the nature of war. By holy war this writer refers to the statement in Verse 1 that the Lord spoke to Moses saying that he should avenge the children of Israel of the Midianites. It is difficult to understand what follows in Chapter 31. This was a very bloody, cruel and inhumane war. The enemy was conquered. Warriors and kings were slaughtered. The women, except for the young girls, were themselves executed.

How is one to understand war as it appears here? Some handle it in one of two ways. They believe that perhaps God has changed. Others believe that man's understanding of God has changed. In short, they believe it is erroneous to accredit such instructions to Jehovah God. This writer does not accept either as explaining this situation. This writer would simply say that it appears that the judgment of God upon His enemies and sometimes upon His own people has always been a part of the active relationship God has had with people from time to time. It is dangerous for anyone to seek to determine what relationship God can or cannot have with people on this earth.

This writer knows no better conclusion to the matter than the one the Apostle Paul pronounced in Romans, "God is sovereign."

II. LIVING IN A NEW LAND

(Numbers 32:1-13) As Israel anticipated the new land, several things characterized their experiences.

1. LOOKING TO THE FUTURE

(Numbers 32:1-42) This chapter gives us an explanation concerning two of the tribes, Reuben and Gad. These two tribes, because of being herdsmen, requested that they be allowed to remain on the east side of the Jordan. They had seen the land and anticipated that it would be fine land upon which to build herds of cattle. Moses was concerned about this and renounced them for refusing to cross the river Jordan. These two tribes made two proposals: (1) They agreed that they would go over and fight with the other tribes in order to secure the west bank. (2) They would claim no part in the inheritance on the west bank. These two proposals met with the approval of Moses.

2. REMEMBERING THE EXODUS

(Numbers 33:1-49) To this very day Israel has never forgotten the exodus. For the Christian community the exodus is one of the most familiar stories in all of biblical literature. Living in the new land required that Israel remember the journey that had taken place prior to their arrival in the new land. The many places and events mentioned in this chapter give witness to the grace, the mercy, and the love of God.

This chapter gives credit to God for His power, His provision, and His protection of the children of Israel even in the midst of frequent disobediences.

Many of the places were common places until God presented Himself there, for visitation of God changes something that is very common into something very holy; example, a simple cow stall in the city of Bethlehem. No Christians or churches should ever forget from whence they have come. However, remembering the past must not be an end within itself. Remembering the past must make one more deeply committed to the present and more certain of the future.

3. ACROSS THE JORDAN

(Numbers 33:50-56) These verses relate the instructions of God through Moses

Revival Dates

Liverpool Church (Yazoo): June 1-6; Sunday, June 1, services will be at 11 a.m. followed by a covered basket dinner on the grounds and an afternoon service at 1:15; Mon.-Fri. at 7:30 p.m.; evangelist, Jimmy Prudom of Woodlawn Church, Vicksburg; Dean Cook, pastor.

New Zion Church (Copiah): June 1-6; Jerome McClendon, pastor of Zion Hill, evangelist; Don Moore, music evangelist; Sunday services at 11 a.m. and 7:30 p.m.; each night at 7:30; dinner on the grounds Sunday; David Brooks, pastor.

First Church, Byram: May 22-June 1; Discovery Crusade; Mike Gilchrist, full-time evangelist, preaching; James W. Buie, pastor; Mike Hennington, in charge of music; services 7:30 p.m.; luncheon Thurs. and Fri. at 11:50, followed by a message at 12:20; seminar for "Men Only" at 6:45 p.m. Thursday on "What Every Man Should Know About Women"; seminar for "Ladies Only" Friday at 6:45 p.m. on "What Every Woman Should Know About Men"; pizza party for all students from seventh grade upward, Sat., beginning at 6:15 p.m., followed by a "Youth Only" seminar on the subject, "Love Story"; Sunday at 11 a.m. and 7:30 p.m.

Strong River (Simpson): June 1-5; Charles Ray Dampeer, pastor at Luka, evangelist; Randy Hymel, minister of music, in charge of music; LaRue Stephens, pastor; Sunday at 10 a.m.; Mon.-Thursday at 7:30 p.m.

Calvary, Hattiesburg: May 25-30; David Shofner, West Pensacola Church, Pensacola, Fla., evangelist; Jerry Swimmer, Ripley, full-time music evangelist, in charge of music; Emmett Boone, pastor; 7 nightly.

Two Get Degrees From Southeastern

WAKE FOREST, N. C. — David Arthur Shirley, of Tupelo, and Susan Carol Pearce Shirley, of Clinton, have been awarded the Master of Divinity degree by Southeastern Baptist Theological Seminary here.

The Shirleys were among the 312 students receiving diplomas at the 27th annual commencement of the 29-year old Southern Baptist Convention seminary.

It will cost something to be religious; it will cost more to be not so. — John Mason

Devotional Try A Little Kindness

By Wayne Long, Pastor
First, Lambert
Luke 6:35

There was a sheep raising farmer. Next to him there was another farmer who was raising wheat, children, and large dogs. The dogs were scaring the sheep. The sheep farmer did not know what to do. He could shoot the dogs or poison them, be nasty to his neighbor, or even take him to court. He prayed about it. As soon as some new lambs were born he gave each of his neighbor's children one of them as a pet. They were thrilled. Their father couldn't allow the dogs to run rampant as before. He restrained them for the sake of the pet lambs. The two farmers became friends. Kindness made a winner.

All of us could benefit from trying a little kindness with our neighbors. Jesus said, "Love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He himself is kind to ungrateful and evil men" (Luke 6:35 NAS).

We need to be kind to our FOES. Jesus said, "Love your enemies." The best way to get rid of an enemy is to make a friend out of him. The sheep farmer just mentioned exhibited rare wisdom. We too need to use that type wisdom in dealing with our enemies. We must first admit that we have enemies. Next, then that prayer will lead us to love them. This love means we will wish the best for them regardless of what they do.

We need to be kind to our FRIENDS. This seems like a foolish point to make, but often we are kind because we want to receive kindness. Jesus said, "expecting nothing in return . . ." Let us have the right motive in our kindness.

We need to be kind to our FAMILY. This seems like a foolish point to make, but many of us need to be kinder to our families. Far too often we treat our friends and even our foes better than our families. It is so easy to take our family for granted. Often we are so busy helping others that we let our own families suffer. This is especially true with religious workers. Kindness comes in many forms for many people. Let's not neglect any, for the sake of Christ!



Natchez Youths Work In Colorado

The youth choir of First Church, Natchez, will be on a mission trip to Silverton, Colorado, May 29 - June 11.

The 35 youths, assisted by their chaperones, will direct a Vacation Bible School for children of Silverton, and will plan and direct other youth-related fellowship opportunities. They will also be active in construction work. The church in Silverton has undertaken a building program, and the youths will be involved in wiring the building for electricity, nailing siding on the exterior walls, and installing insulation.

The youths have raised funds for their personal expenses through a number of projects and the church has given money to buy building supplies for the Silverton Church.

Those making the trip are: Jana Fauver, Lynellen Fretter, Susan Bowman, Melanie Gibbs, Connie McCall, Cindy Williams, Tonya Verucchi, Mindy Kurz, Alisa Duck, Blane Lee, Lee Thomas, Tim McCann; Paul Barnes, Joe Bowman, Billy Maes, Andy Dunaway, Ben McCollip, Terry Fisher, David Thompson, Frank House, Mark Collins, Scott Sullivan, Charles Stephens, Jeff Smith, Chuck Mallett, Ronnie Falvey, and Keith Mallett. Adults assisting are Mr. and Mrs. Richard Mallett, Mr. and Mrs. Larry Bowman, Tommy Anthony, and Ken Miller, director.

"The entire church has become involved in this mission action," says Odean Puckett, pastor.



Life and Work Lesson

Life As A Call To Service

By Tommy Tutor, Pastor,
First, Benton, Ark.
Ephesians 4:7, 11-13;
Matthew 25:31-40

Believers are positioned into Christ's body by an act of spiritual baptism with the Holy Spirit as the Baptizer (I Cor. 12:13). God then equips each believer for ministry according to his place in Christ's body. The believer is called of God to service according to the place and equipment which God has given him.

I. Christians Are Equipped With Christ's Gifts

"Grace" in verse 7 does not refer to forgiveness, life, and salvation, but, as in 3:2, 7, to what is usually called a charisma in the wildest sense of the word, some endowment with which to serve in Christ's body, the church. Christ bestows these gifts through the Holy Spirit to be used by believers in building up the church. Paul enumerated several different gifts. Christ is not bestowing officers, but his gifts are persons who can fill the offices of the church. Believers are not to mistake these gifts of the spirit as his private resources to be exploited in advancing his own self-interests. These gifts are meant to be used for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These gifts are a sacred investment from Christ to his body and ministry of the church.

A note of warning is in order. That is, churches should not depend upon their full-time staff to do the work of the ministry. To be sure the staff is to lead, equip, and help in daily ministry, but

concerning the responsibility of the children of Israel once they had crossed the river Jordan. First, they were to drive out the inhabitants and destroy their religious idols and their worship centers. Second, they were to divide the land by lot and assign it in relationship to the size of the tribes. Third, He warned that failure to do this would be national disaster, eventually.

4. DIVIDING THE PROMISED LAND

(Numbers 24:1-29) Boundaries as set forth reflect the extent of the kingdom under David. The land was to be divided in an orderly fashion. Each was to receive what belonged to him. This indicates clearly the justice and concern of God for His people.

our Lord intended that members of his body minister.

II. Christians Are To Grow To Maturity

(Ephesians 4:12) The word translated "perfecting" means to mend. Thus the Christian is to be mended in his weaknesses and to grow toward maturity. This word was used to indicate setting a broken bone, putting a joint back in place, mending a net, or reconciling political opinions so that they could continue to work.

Thus, the word means readying something to function as it was intended to function.

This verse not only refers to building up the individual believer, but also the building up of the church as a whole. If Christ wanted a mature church, then how is this to be realized? How does a church grow? How does growth manifest itself?

The New Testament challenges every Christian to grow, but often we have assumed that mature persons would automatically grow a mature church. However, the truth is that only a maturing church can produce mature members.

Churches are not only charged with evangelism but also with the production of disciples. (Matt. 28:19, 20). The twin goals of helping members grow to Christ and helping the congregation to grow up to the fulness of Christ are interrelated. The church congregation is to provide an atmosphere of teaching, sharing, and love that will make Christian maturity possible. Thus, a maturing church can help individual believers to mature.

III. Christian Marks of Maturing In A Church

True unity in faith is possible only among those who are free to think for themselves, to respond to Christ in ways that fit their needs, and to serve as the spirit leads. Therefore, unity of the faith does not mean a deadening uniformity in doctrine and policy. Rigid structure of doctrine and pattern of organization and work can stifle personal growth. Unity is not reached through compromises that settle on the lowest common denominator but in rising to the level of experiential faith and personal commitment.

"Knowledge of the Son of God" speaks of a deep experiential knowing that comes out of first hand experience with Christ. This is not a structure of doctrine learned from a book, but

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